

A
SERMON
PREACHED

before his MAIESTIE
at Oatlands, on the 28.
of Iuly 1622.

By EDMVND MASON, *his Maiesties*
Chaplain, and Vicar of NEVVARKE
in Nottinghamshire.



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A
SERMON
PREACHED

Before the A. S. S. I. B.
at ... on the 8th
of July 1788

By EDWARD MASON, M. A.
of the University of ...
in the ...



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MATTH. 16. 21. *The last words of the
verse are these.*

The Third Day.



S in the Garment of The Nature
of the Text.
Christ, as well as his
Body, so in the Hemme
of Christs Garment, as
well as the Garment,
the woman with the
bloody issue, Matth. 9.

13. tells vs, there is *sauing vertue*: both be-
nefit and comfort for *sauing Faith*, to touch
and take, in the very *Hemme*. His Body
wherein He wrought and suffered for vs,
was that sacred Person of the Diuine and
Humane nature together, whereof wee

2. Cor. 10. 5.

are members and partakers, by the *Touch* of that Faith, that Saint Paul sayes, *Beleevers only, and captiuates Reason in obedient adoration.* His *Garments*, wherein Hee was seene and knowne of vs, and for vs, were the workes and sufferings of that most sacred Person, *His active and passive obedience* in our flesh to the whole Law, wherewith our imperfect obedience is couered and accepted, by the *Touch* of that fayth, that S. Paul sayes, does not beleeue only, *but workes through loue.* Lastly the *Hemme* of these *Garments*, wherewith the vnnmeasurable obedience, of this incomprehensible Person, was cut out, fashioned, and confin'd to vs, and for vs; This was the needfull Circumstances of *Time, Place, Meanes, Manner*, with other Virges, and Borders of His workes and sufferings: in all which, as He shewd, He wrought as Man, and for man, and not as God onely; so in, and through them, the Circumstances of our Actions, their *times, place, meanes, manner*, gather Holinesse and acceptance, by the *Touch* of that

Faith,

Faith, which Saint Paul sayes, does not
 onely belecue and worke, but is *the measure* Rom. 12. 6.
 and proportion of our Actions to His. Rom.
 12. 6.

The *Garments* of Christs workes, must
 be hem'd in with Circumstances, or else
 they cannot bee sutable to vs, nor for vs.
Ours they cannot be, vnlesse they be of our
 Fashion. No more then himselfe can bee
Ours, vnlesse He take our Forme. And yet
 the fashion onely, does not make them
Ours: we must *touch* a'm too, take hold of
 a'm, and put a'm on. And that wee may
 do so, the *Summe of sauing Faith*, our Creed
 tels vs, our Faith must *touch* & gather ver-
 tue, from the *Hemme*, as well as the *Gar-*
ment, the Circumstance, as well as the sub-
 stance, the manner, as well as the worke,
 that Christ did for vs.

It is not enough to belecue He was
borne in our flesh, vnlesse we belecue the
meanes too, of a Virgin, and the Virgin
 Mary too: No benefit nor comfort else.
 It is not enough to belecue He *suffered* for
 vs, vnlesse both the manner, *Crucified*, the

meanes, *Pontius Pilate*; the intent, *Dead*; the extent, *Buried*; vnlesse all these bee touched, faith gathers no vertue. It is not enough to belecue, He *descended*, vnlesse our Faith reach to the very circumstance of place, *into Hell*. It is not enough to belecue He *Rose againe*, vnlesse our Faith touch, and gather vertue from the very *Hemme* and circumstance of time, *The Third Day*.

The scope
of it.

So we might go on, till He come againe to Iudgement, at the *last Day*: But heere the *Third Day* stayes vs. And this *Hemme* of time, requires our *Touch*, and consideration, not of the worke of the day, and the benefit of it; for it is not Easter now; but only of the day of the worke, and the benefit of it, *the Third Day*; for it is the *Lords Day*.

And a *Hemme* it is, and no better: an historicall and drie circumstance of time onely. But it is in our Creed, and that touches vs neerely. And in all our Creed, it is the only circumstance of Time there mention'd. Doubtlesse there is some
A
Redemption

Redemption in it. With the woman with the bloody issue, let vs but *touch* it a little; there may chance come that vertue from it, that may *redimere tempus*, as Saint Paul sayes: at least show, the *Redemption of Time*, and turne the vanity, and vexation of the *Dayes* of Earth, into the certainty and Comfort of the *Dayes* of Heauen. For that's the purpose of the Text.

And according to that purpose, Let vs diuide our discourse into a twofold *touch*, and consideration. One, of Historicall faith, the spirituall mans left hand, *touching* the *Hemme* of Time only, that *Christ* did rise *upon a Third Day*. Another of Iustificing, and sauing faith, the spirituall mans right hand, *Touching* the vertue of this *Hemme*, that, *For vs it was Necessary, that Christ should rise upon a Third Day, and no other*. The *Hemme* I will *touch* in a word; the *Vertue*, by your patience, I will *handle*, but not in many words: the Discourse, and the Text shall be short alike. And

The Diuision.

Touching the Hemme of time first, It

The First
Touch concerning the verity of the Third day.

is *touch'd* a little too much. *Touched* it is, as God would not haue his Annoynted *touch'd*. *Angunt dum tangunt*. As the multitude *touch'd* Christ in Iayrus house, when the woman with the bloody issue *touch'd* him too. But in their *touching*, *Confligunt & affligunt*, sayes Saint Peter: In stead of gathering vertue from him, they throng, and presse him, molest, and afflict him with their *Touching*: And so the old aduersary of Faith, the Dewill, he has taught many to *touch* this circumstance. Where hee cannot hinder the *Touch* of Knowledge, yet to corrupt, or hinder the *Touch* of Faith, he has taught a'm to presse it with doubts, afflict it with questions,

Disputare malle quam viuere:
 To dispute with it, to doe any thing to it, rather then belecue, and be whole. Some dispute the Integrity of three dayes. Others call the *Houres* to account, and in their Auditt finde not aboue forty. And yet let either of these bee *touch'd* with a Tertian Ague; they will confidently say, their fit return'd *the third day*, when it is not

not yet aboute forty *houres*, since the fit departed. A Feuer it is, and an euill spirit that vexes these disputers: For the story in the Gospel is cleere enough in short. Take we the Iewes reckoning of time, according to Gods measure of a Day in the beginning, *Gen. 1.* from the beginning of the euening, till the euening return'd againe; and then it is plaine enough, that vpon the day of the Iewes *Preparation*, whereon Christ suffred, Hee was both *dead*, according to the Scriptures, and as some gather, *buried* by Ioseph and Nicodemus, *Math. 27. 46.*
three houres before Sun-set, and that is *one* *Mar. 15. 42.*
day. For I preach to day, though I preach not all the day. Then all the euening and morning, the whole day of the *Iewes Sabbath*, He lay in his graue, and that's *another day*. Then all the euening quite through, vntill the morning, of the first Day of the weeke, *Math. 27. 66.*
He was *sealed* in His Sepulchre; And that's *the third day*, wherein Hee *rose* gloriously from the Dead, and fully accomplished our Iustification against the sting of
B Death *Rom. 4. 25.*

Death, our *Sinne*, the strength of sinne the *Law*, the victory of Hell, our *Condemnation*; Ouer all which, there was *Conquest*, *Triumph*, and *perpetuall Dominion* both taken in, and giuen to our flesh, by that his Resurrection, *the third Day*.

And by that his Resurrection onely, I doe not say; but I adde too, as a master-piece in this great Building, by that his Resurrection, *The third Day*. Together they went, and together Faith must *touch* a'm, as the woman *touch'd* the *Hemme*, and the *Garment* together. *The third Day* is a prop and stay to Faith, as well as the Resurrection. For to keepe my word;

Let vs leaue now the *Left hand touch* of Historicall faith, That such a thing, was so done, by such a Person, at such a time; which the Deuil, that teaches others to disput, yet himselfe beleeuces; & conuicted in vnderstanding, trembles at the very *Hemme* of time; And come to the *Right hand touch* of Iustifying and sauing Faith, That such a thing was so done, by such a Person, at
such

*The Second
Touch, concern-
ing the Necessity
of the
third day.*

such a time, for me, and you, and the whole world, to *iustifie our conquering satisfaction to God, with full power of the Sonnes of God; to doe all good, and resist all euill, either to be done, or suffred*: This vertue and benefit of Christs Resurrection, Faith cannot draw from it, to the soules rest, and stay of the mind, vnlesse the assent of Faith to Christs Resurrection, be stayd, and determin'd vpon the *vi uis*, the very *third Day*, it was done in, and no other. Neither the *first Day*, wherein he suffred, Nor the *second Day*, the Iewes Sabbath, Nor any Day beyond *the third Day*. That Christ may resolute my Faith, that he is the Christ, and rose againe for me, He must not only rise, but rise *the third Day*, and no other.

And, to Discouer this Mystery of Godlinesse, As these Dayes of Christ are *three*; So I find accordingly, *three seuerall Dayes* of the Church and mysticall body of Christ, as also three seuerall Diuinities, and Lights of *these three Dayes*, all inlightening the necessity of *this Third Day*.

The first is the Diuinity of the *Primitiue Day*, the *Good Friday* of the Church, wherein Christ was persecuted, and suffered in his Members, & mysticall body, through Heatherisme and Heresie; The light of which day, was *simplicity of Faith vnto saluation*.

The second is the Diuinity of the *Schoole Day*, what we cal the *Popish Day*, the Iewes Sabbath of the Church, wherein the mysticall body of Iesus Christ lay wrapped in the Linnens of Iewish Ceremonies, & buried in the New-found Sepulchre of humane inuentions; the light of which day, was *Subtilty of Reasonings*; &, where there was not more Mist then Sun-shine, *vnto saluation* too.

The third is the Diuinity of the *Reformed Day*, the *Resurrection Day* of the Church, when after a darke euening, and a little cloudy dawning of trouble, and persecution in the beginning of Reformation, the Sun of Righteousnes rose gloriously in our Hemisphere, enlightēing our westerne world, with the *simple subtilty* of
Saint

Saint Pauls *foolish wisdom* unto saluation,
call'd, *Preaching of the Gospel.*

All these Dayes gaue their seuerall
lights to this point in hand, and from the
same Sunne of Righteousnes, though nei-
ther with equall force, nor in the same
measure. The first shewes the Necessity
of the *third Day*, in respect of the Per-
son, in whose Name Christ rose, that is
Adam. The second, in respect of the Per-
son, wherein Christ Rose, that is *God* and
Man. The third, in respect of the Persons
to whom, and for whom he rose, that is,
Iewes and Gentiles, *the sonnes of Adam*.

But let me light a'm vp all, and as our
Saviour wills, let me set, a'm vpon the ta-
ble, and in their own order and discourse:
First the simple Faith of the Primitiue
Church, both *touch'd* the Necessity, and
drew forth the Benefit of *the Third Day*,
vpon the plainest grounds, that are lai'd,
and lai'd open in holy Scripture; and yet
not all neither. Tertullian, Athanasius,
and Chrysostome, to take the marrow of
their simple meaning, all pitch their con-

The Necessi-
ty of the *Third*
Day in re-
spect of the
Person, in
whose Name
Christ rose.

Tertul. aduer.
Iud. cap. 13.
Athan. de In-
car. verbi
Chrysostome
Hom. 89. in
Mat.

sent, vpon *these two* especially. No differring the rising beyong *the third Day*, say they; Partly for the *Comfort* of his friends, that expected it should be *then*, Partly for the *Conuiction* of his enemies, that endeavour'd it should not bee *then*. Had he risen any day; but the promised *third Day*, all his Disciples and friends would haue turn'd Thomases, and, as he did, haue requir'd another *Touch* and fingring of him, ere they would haue beleeued and taken Comfort. And had he not risen vpon the appointed *third Day*, (vntill which *Day* the souldiers were appointed, by the Priests *intreaty*, and Pilates *charge*, to watch the Sepulchre, with the seale vpon it, to make all sure, for feare, forsooth, his most fearful Disciples should steale him away, who were ready, God wot, to steale themselues away, out of all sight) Had he not then risen in the presence and sight of the very souldiers, the souldiers had not *testified* his Resurrection, to his enemies as they did, Matt. 28. 11. His enemies had not bene *conuicted*

Mar. 27. 62. 63

Mar. 28. 11.

sted by the Testimony, as they were and shew'd it, by corrupting the souldiers to Matt. 28. 12. conceale the truth. For that corruption to conceale, was a plaine confession, that they were indeed, onely they would not seeme to be conuicted, and taken in their owne snare.

The spite of His enemies, and the Diuell in them, was at the *third Day* onely. The comfort of his friends, and simple faith in them, was in the *third Day* onely. It was the *third Day* onely, that could *conuince* the one, and *comfort* the other; and it did both. But why, I beseech you? and what was this conuiction and comfort of this *third Day*? Was it the bare returne of the naturall body to life againe the *third Day*, that malicious feare would haue hindered? The Diuell indeed was Ioh. 11. 47. *angrie* when Lazarus was rays'd to life: or was it the bare fruition of his bodily presence and company againe the *third Day*, that simple fayth expected *comfort* in? There was *comfort* indeed in this: and Ioh. 11. 45. both *comfort*, and *fayth*, followed *Lazarus*.

rus rayſing: But this is not comfort of *ſimple*, but of *ſenſuall* Faith. In this comfort, that is beleeued, becauſe it is *ſeene* or *felt*; there is a *mixture* of fleſh, a *composition* of ſenſuall delight, from which the *Touch of ſimple faith* is moſt pure and free.

For *ſimple Faith* is an *evidence of things vnſeene*, ſayes S. Paul, Heb. 11. 1. And our Sauour tels Thomas, that, *Beatifica fides, The bleſſed, or bleſſing faith, is that, that neither ſees nor feeles, and yet then beleeueth moſt*: It vſes no helpe of ſence, but the ſence of hearing only: It comes by *hearing* only, and what it heares was foreſhewne in the *typicall body*, and done and perform'd in the *Naturall and reall body* of Chriſt Ieſus, that it verily beleeueth, is communicated to His *Mysticall body*: And what it ſo heares, and beleueth, it *beleueth evidently*, though it ſee it not; It *tasteſ really*, though it chew it not; It *feeles and enioyes ſubſtantially*, though it touch it not, nor finger it, or elſ it is not *ſimple*, but *ſenſuall*.

Another comfort therefore wee muſt finde for *ſimple Faith* in the *third Day*. And
S.

S. Chrysostome giues it : The comfort, Loco sup.
 sayth he, that *simple Faith* in his friends ex-
 pected, and Deuillish malice in his ene-
 mies would haue hindered, it was that
conseene comfort, that S. Paul speakes of,
 1. Cor. 15. 20. That Christ rising *the third* 1. Cor. 15. 20.
day, was manifested to be *Primitie dormi-*
entium; *The first fruits* of them that sleepe
 in hope of Resurrection to life. This
 was the comfort *simple faith* look't at, and
 the Deuill had good cause not to abide.
 He, the *first fruites* of the mysticall body,
 and therefore as He, so all the rest, of his
 kinde and generation, with Him. And
 He therefore the *first fruites*, and no other,
 that was rayed from the dead, because
 He only, and no other was rays'd *the third*
day. Heere was the cause of the Deuils
 watch and seale. Iayrus daughter was
 rays'd, but vpon the *first day*. The widowes
 sonne was rays'd, but vpon the *second day*,
 the buriall day. Lazarus was rays'd, but
 vpon the *fourth day*. The Deuill neither
 watch'd these, nor seal'd their graues. On-
 ly Christ, was rays'd the *third day*: and
 C therefore

therefore Hee onely, and no other, the *terrible and comfortable first fruites*, of them, that sleepe.

Doe you question the reason yet, and thinke the argument weake? Ile resolute you in a word.

First, in the Legall and Typicall first fruites, though we finde no expresse Law, necessity, nor mention of the *third day* for their offering; Yet this Law we read *Leuit. 23. 15.* and a statute for euer, that the *sheafe of the fruites to be accepted for them, was to be wau'd before the Lord, the morrow after the Sabbath, seuen Sabbaths complete, before the feast of Pentecost.* And this morrow, after that Sabbath, was iust *this third day* and houre, when Christ only, & no other was wau'd and lifted vp from the dead, the *first fruits* of all his kinde. So the type is sure for vs, that Hee was onely the prefigured *first fruits*, because Hee onely was rays'd vpon this morrow.

But if this will not serue, In this Euangelicall and substantiall *first fruits*, we finde an expresse necessity of *this third day*, according

according to Gods Oeconomy, and Dispensation of grace vnto vs. And S. Paul ^{I. Cor. 15. 17. 22.} tenders it in the place before nam'd. Almighty God of his meere mercy, purposing to recouer mankinde, from vnder the curse of death, so sweetly disposed of it, that, *as by man came death, so by man also should come the Resurrection from the dead.* As by the first Adam, whose flesh and bloud we are by generation, *Death*; So by the second Adam, whose flesh and bone we are by Regeneration, *Resurrection to life.* As, and So; in due proportion and resemblance. As therefore in the first Adam, *the first fruites of all liuing* to the world, all die, and from him *Ecclesia morientium*, a congregation of fallers into death, were gathered; so in the second Adam, Christ, *the first fruites of all that die* to the world, all are made aliue, and from him *Ecclesia resurgentium*, a congregation of risers to God were gather'd. As Adams congregation was gather'd by a rising, to fall, from life vnto death; so Christs congregation was gather'd by a falling, to rise

from death vnto life. As Adam rose, and fell, and gathered his congregation, the *third day* after life; so Christ rose, and stood, and gathered his congregation the *third day* after death. And heere is Saint Pauls *As*, and *So*.

The full proportion, betweene the two Adams, whereupon simple Faith in *hearing*, both determines her *assent*, and to the *conuiction* of all malice, gathers this *comfort*, that Christ was indeede the *Person, in whose name He came, Her second Adam*, her first fruites, her perfect patterne and samplar of her nature, estate, and condition, in that He onely, and no other, was raysed the *third day, and no other*. And this was Primitiue Diuinity, what S. Paul calls the *chaste virgin, simplicity in Christ Iesus*,

2. Cor. 11. 3.

2. Cor. 11. 3.

The necessity
of the third
Day in re-
spect of the
Person where-
in Christ rose.

Nor in the second place, does the *school* subtilty at all corrupt this *virgin simplicity*, or obscure this light, with any forc'd or false glosses: It rather inlightens it more, bringing more instruction with comfort to the *touch of Faith*, in respect of the

the *Person wherein Christ* rose. And thus they reason, the third day to Faiths, apprehension.

Most certaine it is, as Saint Paul sayes, 1. Cor. 15. 56
14 to 20.
1. Cor. 15. that were it not for the resurrection of the dead, there is nothing so vaine, as the *assurance*, nothing so miserable, as the *preaching*, and preachers of Christ Iesus. It is onely the hope of the resurrection, that makes you serue Christ, and vs serue you. Now to hope for this, it is fit we be fully instructed in it, and to be instructed in it fully, wee must first bee fully assured, both of his *Humane Nature*, that should rise, but alone could not, and of his *Diuine Nature*, that could not but rise, but alone would not without the other. For to beleeue our resurrection, we must first beleeue our selues to bee partakers of *both these Natures*: Of both together, or else no resurrection. The *Diuine* without the *Humane* needs not, the *Humane* without the *Diuine* cannot. And to beleeue our selues partaker of both these, our faith, must first be confirmed, in the
C 3 truth

truth of them both, in our *first fruits*, our *second Adam*, with whose entire nature we participate by *resurrection*, as with the first by *generation*. Hee must haue both, or we cannot; if He haue both, we want neither. To confirme therefore our faith in the truth of Christs *Diuine Nature*, that would die, but should not, it was necessary He should rise *soone*. To confirme our faith in the truth of his *Humane Nature*, that should rise, but alone could not, it was necessary He should not rise *too soone*. And this *soone* for his *Diuinity*, and not *too soone* for his *Humanity*, was *the third Day* onely. *Soone*, sayes his *Diuinity*, and not beyond *the third Day*; not *too soone*, saies his *Humanity*, & not before *the third Day*. hastning his resurrection vpon *the third Day*, it appear'd manifestly, there was something in his flesh, and that bodily, that death might *swallow* with the flesh, as a fish doth a hooke, or a Hawke casting: but death could not *hold it*, nor digest it, nor conuert it into her substance of corruption and putrefaction, which begins *the third*

third Day, and especially in a wounded body.

She had snatch'd Christs body greedily vpon the Crosse; But when shee came to endew it, put it ouer, and conuert it into her substance of corruption, at her due time, *the third Day*, it would not doe; shee could not chuse but restore him, and with him all, that by faith in him had any part of the Diuine Nature. Could that holy one haue seene, much lesse feele any corruption, the Diuine nature, that dwelt in him bodily, had not beene there. But *adrianus*, sayes Saint Peter, Act. 2. 24. It was Aa. 2. 24. not possible that such a Person should be bolden of the paines of death. Of Death, Hee might be, and was for a while; true flesh requir'd it, true God will'd it: But of the paines and penalties of Death, the corruption and putrefaction of *the third Day*, *adrianus*, it was impossible that Diuinitie should be held by a'm.

So long it was possible, but *no longer*, and as *so long*, and *no longer*, was necessary to shew Diuinity was there; so, *so long*, and

no sooner, was necessary to shew Humanity was there too. A pause did well for that. The first or second day had been too hasty: Hee would not else haue appear'd Man, and something that might die: His death would haue been suspected a swoond, a fit of an Apoplexie, perhaps but sayn'd, and so all faith vaine, and hope comfortlesse. Till *the third Day* therefore he staves, because so long to stay, as it was necessary to shew his mortall nature, so it was sufficient to shew it. For in lesse then that time, by many howres, no man seems dead, and is aliue, but either shewes some tokens of life, or dies out right. So that in a word, To stay *so long as the third Day*, was necessary to shew his *Humanity*, which should not rise any sooner, and it did shew it; To stay *no longer then the third Day*, was necessary to shew his *Diuinity*, which might stay no longer, and it did shew it. It was the *third Day* onely, that could giue faith assurance, her head, and first fruits was *such a Person, and rose in both the Natures of God and Man.*

Nor

Nor is it *assurance* only, but *Comfort* too, saies the schoole; for in that this *Diuine & Humane Nature* stay'd thus in the graue, *two whole nights, and one whole day*, it is our consolation, saith Thomas, that Christ by his owne *bodily death* which in him was all *light*, through the righteousnesse, and innocence of his flesh, has fully destroyd *our two deaths*, both of soule and body, which in vs, are all *darkenesse* through sinne. *Ero mors tua O mors*, O death I will be thy death, was fulfill'd in these *two nights*. *Death* is now dead, and has no more power ouer vs, then it had ouer Him; but in our *death* now, wee are conformable and subiect to him onely. Our *head* stay'd a while in *death*, but was not detain'd by *death*: as long as He thought it conuenient for our beliefe of His *Humane Nature*, so long He stay'd: when He thought it conuenient for our beliefe of His *Diuine Nature*, He rose againe: He both stay'd & rose at his owne will, hauing slaine death with the *Diuine Nature*, for seazing vniustly vpon the innocent *Humane Nature*.

Thom. Aqu.
q. 53. ar. 2. con.

Hof. 13. 14.

D

To

To shew that iust so the members partaking with that *Head*, *conformable* in nature, though not *equall* in vertue and power, no more then my toe is to my head; yet iust so they die, and iust so they are detain'd in *death*. In *death* they are detain'd, but not by death at all, or any power of hers, but onely by the will of Christ their head; so long as he pleases, they shall rest in hope, and no longer.

Before he was our *head* in time, which
 Eph. 1. 20. 22. was at *the third Day*, Eph. 1. 20, 22. Death
 was a darkenesse, and a deepe prison; and
 that, to them that died in the hope of his
 first comming. But since hee is risen *the*
third Day, and hath taken away the *darke-*
nes of our two nights, the *darkenesse of death* is
 taken away. *Mori mihi lucrum*, to die is
 gaine; to be in her prison, is to bee in li-
 berty; to be detain'd in death, is to bee in
 light and life. But to whom? To those
 onely that communicate with that *Head*,
 that rose *the third Day*; because hee was
 God, and could haue *risen sooner*, and yet
 rose *no sooner* then *the third Day*; because he
 was

was man, and would shew that man has now power, as to *destroy*, so to *dispose* of death, and as in *himselfe*, so in all his *members*.

And thus far the light of *schoole subtilty* leads vs, to the *vertue of this Hemme*, in respect of the *Person wherein Christ rose*: It prooues his *Diuine Nature*, his *Humane Nature*, his *power ouer death*, our *liberty in death*, at his *dispose onely*, and not at deaths at all, and so before wee are aware, wee are gotten into the third respect, *To our selues*, and *those persons, to whom, and for whom hee rose*.

The necessity
of the third
Day in respect
of the persons
to whom and
for whom
Christ rose.

But wee are but entred only: to shew it more fully, the *light of reformed wisdom* remains now, which, as in this point, it neither opposes, nor departs from, either primitive subtilty, or schoole subtilty: so it is a *third witnesse*, to establish the vertue of this *third Day*, & all together will make vp the wise mans triple twisted cord that cannot easily bee broken.

Our first reason of the *third Day* (for I must make haste, as in all points else) is,

that the *Scriptures* might bee fulfil'd, and the word of God be cleare in our eyes and hearts: nor is it ours first, but S. Pauls first, 1. Cor.

1. Cor. 15. 4.

15. 4. *And that hee rose againe the third Day, according to the Scriptures.* And when S. Paul names *Scriptures*, as when our Saviour names a'm, hee meanes either the *prophecies of the third Day*, or the *types and figures of the third Day*, or both together; and both together, I belecue, he meanes; for both there were of it, and according to both; and to fulfill both, Christ rose againe *the third Day*.

This prophesie is commended by S. Paul Eph. 2. 5. 6. which with the whole passage I was forced to cut off for Brevity.
verba Pauli
Communicauit
Conresuscitant.
Tertul. loc.
sup.

The prophesie we find, Osee. 6. 2. After two daies he will reuiue vs, in *the third Day* he will raise vs vp, and we shall liue in his sight: It is not *him* only, but *vs*; and for vs sure, and not for *himselfe* only, both the Prophet bespoke it, and Christ did it. And as it is spoken of the long expected Messias; so Tertul. vrges it so strongly against the Iewes, as if Christ had risen only *the third Day*, to fulfill this prophesie, and remember the Iewes of it.

The reuiuing, the raising, the life, the vniuersall

niuerfall benefit, the whole prophesie, they saw all fulfilled to the *very expected* *houre*, and by *none else*, but by Christ only, and at *no time else*, but the *third Day* only. They fulfil'd the prophecies, in killing their Messias, but would not beleue their Messias, in fulfilling the prophecies. But, as the fashion is, they *kill'd* the Prophets, and *buried* all the prophecies. And let vs let the prophesie passe, and perish with our Sermons, and make nothing of it, as the Iewes did.

That they could *forget* a *prophecy*, when they could *kill* a *Prophet*, it is so ordinary amongst vs, as it is no wonder in them. But yet their *beloued remembrancers*, whom 2. Cor. 1. 22. S. Paul sayes they lou'd aboue all things, that is, Types, signes, and figures, as they could not kill a'm, so it was very strange they could not remember a'm, and this *third Day* put a'm in minde of.

Amongst many other, had they but remembred either *Isaac* among their fathers, or *Ioseph* amongst their brethren, or *Ionas* amongst their ministers and ser-

uants, this very *third Day* had beene argument enough, that the Riser the *third Day* was their *full Meſſias*, both *King*, *Prieſt*, and *Prophet*. Both their *Iſaac*, and *Prieſt* to ſacrifice, and be ſacrificed for them: their *Joſeph* and *King* to feed, ſaue, and comfort them: and their *Ionas* and *Prophet*, to teach and inſtruct a'm in the right way, and all becauſe He roſe the *third Day*. Firſt *Iſaac* going with his father to bee ſacrificed for him, Gen. 22. 4. Vntill the *third Day*, hee was no better then a dead man, neither in his fathers opinion, nor his owne condition: But the *third Day* he was reuiu'd and rays'd againe from the dead, and made the firſt fruits of the bleſſed ſeed, at the 18. verſ. Then *Joſeph* vntill the *third yeere*, was a poore priſoner in the ſtocks, the iron entered into his ſoule: But in the *third yeere*, he was deliuered, and made the gouernor and commander of all Egypt, Gen. 41. 1. Laſtly, *Ionas*, for *three dayes* was in the Whales belly, and what better then dead? But then the fiſh could not hold him, but caſt him vp on the dry land, and hee became

Gen. 22. 4.

16. 18.

Pſal. 105. 18.

Gen. 41. 1.

Jon. 2. 10.

came the great Prophet of the Gentiles,
and Preacher of Repentance to them.

Now all these foretold Christ, or who
but He? The Jew will not name another;
and all this Christ only fulfilled, or who
but He? Can the Jew tell vs? And when
did Hee fulfill all this, but vpon the *third*
Day? But the Iewe will not beleue it.
What *Vertue* therefore the Iewes would
not gather out of this *Hemme*, let it flow
vnto vs of the Gentiles, to whom the pro-
mise, and the *Hemme* reaches. That Christ
rising the *third Day*, according to these
Scriptures; it is Christ, and none else, that
is our *Isaac*, both our *sacrifice* for sin, and
yet our *first fruits* of the blessed seed. It
is Christ, and none else, that is our *Ioseph*,
both the *bond-servant* that was sold by vs,
and for vs, and yet our *only Lord* and relee-
uer in all want. It is Christ, and none else,
that is our *Jonas*, both our *pledge* punished
for vs, and yet our *preacher* of amendment
to safety. The *sacrifice* in feare, the *founda-*
tion of hope, the *freedom* in bondage, the
succour in want, the *pledge* in danger, the

guide in errour : all this Christ is, and therefore is, because it pleased him to rise our *Isaac*, our *Ioseph*, our *Jonas*, our *King*, *Priest*, and *Prophet*, our *full Messias* according to the Scriptures, the *third Day*.

2

Thus Hee fulfill'd His Fathers *word*, in being rais'd the *third Day*, according to that *word*; and for that, faith is emboldened, to take His fathers *word*, and giue credence to his bare *word*. And next to His fathers *word*, which is our next reason, to fulfill his owne *word* and *prediction* of *Himselfe*, and purchase faith to it too, He kept the day too. This was Athanasius reason before vs, but we make it *fuller*, and finde more *vertue* in it. He rose the *third Day*, because He had sayd, He would; and my *text* is the first word, that ere He gaue for it: and therefore Hee will keepe his word with vs, whatsoeuer Hee has promis'd. This was Athanasius reason and comfort, *Hee is a man of his word*. And t'is much this, but t'is not enough. He had sayd, He would rise the *third day*, and He did so, and Hee put it into my Creed; and in all my Creed there

Athan. loc.
sup.

there is no circumstance of time but only this : therefore He will not onely keepe *His word with vs*, as well as Gods; but He will keepe *His time with vs* to a minute. He will not onely pay the *full summe* Hee has promis'd, but Hee will pay it at *the day*; He will not breake an hower. This is the comfort and vertue that faith suckes from the *third Day*, and from no particle in the Creed besides.

When the Angels at the Sepulchre, Luc. 24. 6. sayd to the women, *Why seeke yee the liuing amongst the dead? He is not heere, but is risen*; He addes too; *Remember, how hee spake vnto you, when he was yet in Galilee, saying, The Sonne of man must be deliuered into the hands of sinfull men, and be crucified, and the third Day rise againe.* It is remember *us*, not *what* only, but *how*, not the *matter*, but the *manner*; Remember that. He will keep it, though He die for it; and though He die for it, He will rise againe *the third Day*, to keepe it to a minute. Please you, see one reason yet, why, of all the actions of Christ for vs, recorded in the Creede,

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only

only this action of *rising*, though of all the most difficult, yet it is to be beleeu'd with the *circumstance of time*, and no other; it is to shew, that be the doubt, the difficulty, the danger, the improbability, the impossibility, in respect of the meanes, what it will, yet *whensoeuer* Hee has promis'd, He keeps that, aswell as *whatsoever* He has promis'd.

And, howsoever *familiar custome*, has brought both the exercises and ordinances of godlinesse, into such *contemptuous neglect*, as there is scarce any reuerence to a *diuine presence*, to be found in *diuine seruice*; Yet *when* you pray, *when* you are baptis'd, *when* you receiue, *when* you heare, *when* you confesse, *when* you are absolu'd, *when* you relecue, *when* you forgiue, *when* you entertaine, defende, or aduance the Prophets: *Dixit*? Hath Hee promis'd any thing at *these times*? *Factum est*; it is done at *those times*. Why? Vpon what Article of my Creede is this grounded? Why, remember the *third Day*. He that was *crucified, dead, buried, seal'd vp, and watch't in his graue,*

graue, and in all eyes, it was impossible
 He should keepe either *word or time*: And
 yet then He kept both, and to the very *ai*,
 in the strickest manner; as wee say in our
 Baptisme, *Doubt you not therefore, but ear-*
nestly belecue, when you are baptiz'd, Hee
then regenerates, *when you pray together,*
 He is *then* in the mid'st, *when you receiue*
 the Communion; it is *then* his body and
 bloud, *when you heare the word, He then*
 speakes, *when you confesse your sinnes,*
 you *then* confesse to him, *when you are*
 absolu'd by the Keyes, Hee *then* absolues
 you, *when you relecue, He then* receiues,
when you forgiue your enemies, Hee then
 forgiues, *when you entertaine, defend, or*
 aduance the Prophets, you *then, euen then,*
 entertaine, defend, and aduance euen
 Christ himselfe. And this is some vertue
 more, that our *times are certaine*, and at his
appointed times: let the *meanes* be dead, and
 all reason and probability *buried and seal'd*
 vp from vs, yet we are *sure of Him*, Hee is
 there *then*, and He keeps his time duely.
 But yet this is not all He has done for our

times; we are not yet come to *times full redemption*.

3 To conclude all, as I began, and to keep *time* too. *Touch the Person of Christ Iesus* we must, with that *Faith* onely, that *beleeues only*, and *adores* the mystery of grace; so are we iustified in Him, made members of Him. *Touch the Garment* of his works we must with that *Faith* only, that does not only beleeue, but *works thorow* and *resembles his loue*; so are wee sanctified in him, and couered with His righteousness. *Touch the Hem* of His garment, the circumstances of His workes we must, with that *Faith* only, that does not onely beleeue and worke in grosse, but is *the measure* and *proportion*, fashioning our conuersation to His in heauen, our *time, place, meanes, manners*, to His onely; so are wee glorified in Him, with the *glorious liberty of the sonnes of God*.

Now to shew in some sort this *measure* and *proportion* betwixt Christ & vs, S. Paul
 1. Cor. 15. 23. tells vs, 1. Cor. 15. 23. There *Ordo Resurgentium*, An *Order of Risers*, erected by
 Christ

Christ himfelfe, and himfelfe is the *prefident* of that order. Firft Christ, and then they that are Christs in order: and this, I dare say, is *Gratus sermo*, an acceptable saying: For all men desire to be of this order. It is neither scandall to great ones, nor imputation to meaner in Kings Courts, to say, wee *courteirs* would all *verygladly* rise, and bee install'd in this *order of risers*. But if you would doe so, you know, there is a credit and a Creed to be remembred; To get into this *order*, you must follow your *Prince & president*; And to keepe order with him, you must keepe his *times duly*, his very dayes, and those are but *three dayes* now, & no more; for I haue yet another mystery to tell you.

Abbreuiatum faciet Deus opus super terram: Thom. Prefat. in decal.
 So the olde ones read that place of Esay, cited by S. Paul, Rom. 9. 28. which wee read thus, *As short worke will the Lord make upon earth*: and this short worke, say they, is the worke of our *redemption* from eternall euill, with restauration into eternall good. Wherein as God the sonne, our Phil. 2. 7.

Lord, *abbreviated the equality with God*, into the fashion of *man*, and that *man*, the meanest of men, a poore Minister and seruant, to redeeme the diuision between God and man, and make the Highest God, and the lowest man, at one againe: so the same Lord, & seruant, has wrought out and perfected this *redemption*, and v-nion amongst men by *abbreviation* onely, and making short worke in all. *Generations, persons, place, words, time*, all the measures, by which, either the kind, cōdition, content, knowledge, or the actions of men are differenc'd, and diuided, they are all now *abbreviated* and made shorter: we are redeem'd *now* from *distinctions of kindred*, and all *generations* are *abbreviated* into the *Newbirth* in the lauer of regeneration, wherein wee are all *now* of one *kind* and *blood*: we are redeemed now, from distinction of condition, for all *persons* are *abbreviated* into the Person and body of Christ, wherein wee are all members of *one Person*, of one suffering and honour: we are redeem'd *now* from all distinctions
of

of contents; for all places are *abbreviated* into the Church and Communion of Saints, wherein, *meum* is *tuum*, and *tuum* is *meum*; Our desire the same because our *possession and content* is one and the same: we are redeem'd *now* from distinction of knowledge, & diuision of vnderstanding; for all wordes are *abbreviated* into these three, faith, hope, and charity: These are all our study, and the study of all alike, for the measure of all knowledge. Lastly, we are redeem'd *now* from the *distinction of indeuours*, and diuision of will and choice in *doing*; for all time, the measure of all actions, is *abbreviated* in these three daies of Christ, the *Preparation*, the *Sabbath*, the *Resurrection*. And as wee haue no *kinred* to deriue to, but the *Newbirth*, no condition of honour, but in the *Person of Christ*, no content in place, but in the *Communion of Saints*, no words to study, but *faith, hope, and charity*: So we haue no *time* to obserue for the measure of all our actions; but only these *three dayes*, and we haue no actions at all, to will, chuse or doe, but what are

nica-

measured and fitted to *these three Dayes*, the *Preparation*, the *Sabbath*, the *Resurrection*. These are the measure, samplar and patterne, to our dayes, or else of Christs order we cannot be.

The dayes of our life, must be our day of *Preparation*, our *Good Friday*, as was Christs, and as it was His, and no otherwise. In it, wee must *labour* against sinne and Sathan, as Christ did, we must *suffer* from sin & Sathan, as Christ did, we must *die* in conquest of sin & Sathan, as Christ did. And now, how like the order? But be not dismaied; for after this will succeed our *Iewish and Typicall Sabbath*, the day of our rest in the graue, as Christ did, in the hands of Christ onely, and not of decath at all, no more then he did. And then will yet follow, the *spirituall and beauenly Sabbath*, the *Lords day*, and the day of Lords, the day of resurrection vnto life, and full enstallment in this order.

This the order: Both *habited*, *armed*, and *tim'd* like your *President* you must be; and then, as in other orders, it is a *fellowship*

ship, as well as an order. *Hoc sperate membra quod in capite processit*, sayes Saint Augustine; and it is the Word, & *Motto* of your order: What the *Head* enioyes, let the *member expect*; what is gone before in the *Head*, according to his *vertue*, let the *member expect* in his *measure* and *condition*. As, let our first day bee *troublesome*, as Christs was; yet it shall be *short*, and the shortest of the three, as Christs was. Let our second day of death be *longer* by many houres, as Christs was; yet it shall bee as *long* in rest, as Christs was. Let our third day bee *long* before it come; yet it will come, and come *earely*, as Christs did, and when it does come, it shall *neuer know evening*, as Christs did: And that's a further comfort yet in *this third Day*.

August. in
29 Psal.

The time of the *member* of Christ, is redeemed and is *abbreviated* into *three Dayes onely*, and but *two* of those *Dayes* haue *nights* belonging to a'm. *The third Day* has no *night*, but is euer day, as Christs was. In these *three Dayes* His state, and condition is by succession, first *trouble*

with the Crosse, then *rest* in death, then *happinesse* in Heauen. First *trouble* with the Crosse, for which hee has the *Grace of Faith*, both begun, and persfited heere, to lead, and defend him all his *first day*. But faith has a *night*, and dies with him and his Crosse. Then comes his *rest*: for which hee has the *grace of hope* begunne heere, to assist faith, but persfited in death, to establish him in comfort, all his *second day*. But hope has a *night* too, and leaues him, when hee leaues to rest in death. Then comes his *happinesse*, for which he has the *grace of loue*, begunne heere, to make faith and hope actiue, continued in death, to sweeten hopes rest, but persfited in eternall life, with God that is loue in *esse*, with whom there is no night, but alwayes day without either end or change: And then time is *redeem'd* into eternity.

And now you, most Honourable, and blessed order of Risers, may it please you, value your order, with the honour and rule of it, as you are *regenerated* in Christ, *members* of his body, *Saints* by Communion,

on, *students* of faith, hope, and charity,
 and of *the order* of the Resurrection to
 life. The bloud that runnes in your veins,
 is *Sanguis Dei*, the bloud of God: And
 then S. Peters *edictum* is your Charter of
 Priuiledge, against all power of death.
 You die not, when you die, but onely to
 end your troubles, and shew you are of a
 mortall nature; you shall *rest in peace*, as
 Christ did. *Impossible* it is, but the *bloud*
of God should rise. But ah the misery! The
 seruant is not aboue his Lord, the Disci-
 ple is not aboue his Master, the member is
 not aboue the *Head*. And rise we cannot,
 possibly, but as our *Head* did, vpon a *third*
Day. And to rise vpon a *third Day*, it is
 impossible, vnlesse *two dayes* goe before it.
 Nay, nor *rest* can we possibly vpon a *second*
day, vnlesse the *first day* goe before it. So
 it is ordered now, and there is no brea-
 king of it: No skipping to the *Resurrecti-*
on day, without both the *Sabbath*, and *pre-*
paration: No, nor any getting to the *Sab-*
bath, without wee take our rise at the

preparation. The *rise* both to *rest*, and *rising* is heere onely. Is there no rise heere at combat with the crosse? Why then no rest in death, and then no happinesse in the resurrection. Is there no *fighting faith* with base and dishonourable temptations? why then *no resting hope*, and then, *no rising loue*. Had not Christ *resisted* vnto death, Hee had not *died* in conquest; and had He not *died* so, Hee had not *risen* in triumph and glory. But all this our Prince and President must doe, and did for vs, and all this wee must doe for him. And if all this wee doe, and in this order; If faith feelee a *good Friday*, and haue so fought with the Crosse; as at the houre of death, though faith die, yet hope and loue stand conquerours aboue all temptations. Then as sure as Christ *our head*, conquer'd vpon the *preparation*, rested vpon the *Sabbath*, and rose againe vpon the *third day*; so sure shall our *hope* rest secure and sweetly in death, *our second day*, and after death our *loue* shall rise in triumph vpon

on

on *the third Day*, to enioy that *happinesse*,
 that *faith* fought for heere, *hope* rested in,
 in death, and *loue* onely enioyes without
night or *faile*. To which happinesse, He
 bring vs, that, to purchase it as deerely as
 gloriously for vs, was crucified, dead, bur-
 ried, and rose againe the *third Day*, Iesus
 Christ the righteous: To whom, with
 God the Father, and God the Holy Ghost,
 one true, eternall, euer-liuing, onely wise
 God, be ascribed, as is most due, all ho-
 nour, prayse, power, glory, dominion
 and thanksgiuing, the first, se-
 cond, and *third Day*,
 and for euer.

E I N I S.



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